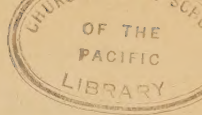


THE EAST AND WEST REVIEW



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LAMBETH 1958

O GOD, who dost send thy Holy Spirit to guide and defend thy Church: Be present, we beseech thee, with the Bishops of the Anglican Communion assembled in conference. Unite them in bonds of sincerity and love; give them strength to be steadfast in the faith delivered unto them, and bold to follow where thou shalt lead them; and enable them as faithful stewards to bring from the rich storehouse of thy Gospel things new and old, for the service of this day and generation; to the glory of thy great Name and the salvation of mankind; through Jesus Christ our Lord.

EDITORIAL

RECENT numbers of this REVIEW have contained articles on some of the subjects which appear in the proposed agenda for the Lambeth Conference. We conclude our series in this issue with an article by Bishop Stephen Neill which examines the basis of the missionary appeal with particular reference to recruitment for service overseas. The Reverend David Anderson, Principal of Immanuel College, Ibadan, gives an interesting picture of the problems of Biblical presentation facing the Church in West Africa—and in many other parts of the world. Canon C. Kenneth Sansbury, Warden of St. Augustine's College, Canterbury, describes how the project of a Central College of the Anglican Communion approved at the 1948 Conference has been brought into being and borne fruit during the last few years. Finally, we have a report on the work of the Order of the Holy Paraclete, one of the Religious Orders for women which is doing a great work in the field of education.

We are indebted to the Reverend R. T. Jourdain, Home Secretary of the Overseas Council, for the following report on the **Anglican Communion Cycle of Prayer** initiated at the last Conference:

"The Bishops of the Anglican Communion have always been conscious that the visible unity of our Communion must be the outward sign of a deep and true fellowship of the Spirit, and that this fellowship can be maintained and strengthened by one means above all others, namely that of mutual intercession. It was with this thought in mind that in 1948 they expressed the desire that the spiritual bond of prayer might be more widely extended throughout the world, and the hope that a Cycle of Prayer might be designed for general use, as providing such a bond.

After the Lambeth Conference of 1948, the Archbishop of Canterbury instituted an enquiry and received replies which indicated that a uniform Cycle would be generally welcomed and adopted in the various Provinces. The task of preparing it was committed to the Anglican Communion Advisory Council on Missionary Strategy, a body on which the Archbishops and Metropolitans throughout the world are represented, as well as those dioceses not yet grouped into Provinces.

There was already in existence, however, a Cycle of Prayer used and circulated by the Bishop in Jerusalem. In St. George's Cathedral,

Jerusalem, every diocese was remembered in turn, and day by day an intimation was sent to each Bishop that his diocese had been the subject of intercession. It was this Cycle that was adopted by the Advisory Council on Missionary Strategy, and the Bishop in Jerusalem kindly placed his experience and material at the disposal of the Secretary, who became the new Editor. The Secretary is also the General Secretary of the Church Assembly Overseas Council, the staff of which keeps the Cycle up-to-date and arranges for its reprinting and distribution each year.

It is difficult to assess how widely the Cycle of Prayer is actually used. Figures of circulation seem disappointingly small, but give no real indication of the extent of its use. For instance, in 1955 less than 1,000 copies were distributed. In 1958 the figure is still well under 3,000. But it is known that several dioceses in England adapt the Cycle for their own use, combining with it the names also of missionaries from the diocese now working overseas. Similarly the Cycle is sent to Canada, the United States, India, and Australia, and the same kind of adaptation is believed to take place there. It therefore becomes the basis for a fairly extensive practice of regular intercession.

When all is said and done, however, it seems clear that the intention of the Bishops in 1948 has not really been achieved. If the Cycle of Prayer is to be effective as a spiritual bond between the dioceses of the Anglican Communion, then it ought to be used at least in every Cathedral. The essence of the scheme is that all the dioceses should be praying for one of their number on the same day, and known to be doing so. Perhaps this year will see the beginning of a more nearly universal use of the Cycle, as a fuller consciousness of our mutual dependence is aroused by the Lambeth Conference."

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"The Family in Contemporary Society" is the title of the 230-page Report of a group convened by the Church of England Moral Welfare Council at the behest of the Archbishop of Canterbury. Its survey of the problems of family life to-day includes reports prepared by groups overseas on the family in the U.S.A., Canada, India and other parts of the world, dealing also with the crucial question of population in relation to resources and urbanization in Asia, Africa, Europe, and the Middle East. The annual increase of world population is estimated to be about thirty millions and is, in many regions, outstripping agricultural resources. The extent to which family planning is a practicable, and morally justifiable, answer to this problem has been given serious and detailed consideration by this Group and its conclusions are impressive. The statement of the theological aspects of the nature of the family and of the Christian attitude to material development and to social development, is realistic and stimulating. There are many aspects of contemporary family life which could not be covered in this report, such as, for example, the relation of the welfare state to the family with regard to economic measures to assist the family, the intrusion of the state into the pattern of responsibility within the family, and the provision of advisory as well as remedial service to the family in difficulties. But this report provides a valuable factual study from which such further considerations can be

examined. It is not without interest that the report barely mentions the problems of young people as such. The present tendency to consider the problems of youth mainly in the context of the life of the whole family may be a reaction from that concentration upon "youth" almost divorced from the study of the family, which obtained some years ago. Nevertheless it is to be hoped that the problems of young people inside and outside the Church, of youth organizations overseas and at home, especially in areas where there are strong political or materialistic pressures, will not be lost sight of when Christians everywhere are giving a very proper attention to the problems of the family in contemporary society. Of the many useful points in the report, one may mention two on which there is growing concern in this country and abroad. One is the problem of retaining the older members of the family, especially the grandparents, within the family unit—a problem accentuated by modern housing policies. The other, referred to in the section prepared in the U.S.A., records the demand of the laity for more specific guidance in regard to moral and ethical questions instead of "vague principles, noble ideals and glittering generalities".

Another most timely publication is that of the Oxford University Press issue of the fourth series of "**Documents on Christian Unity**" at 21/- (cloth) and 10/6 (paper). This is a book which should be in every theological library, containing as it does the most important pronouncements on this subject by the various world-wide Communion, statements from ecumenical assemblies and plans of union, made since the Lambeth Conference of 1948. In his introduction the Editor, Bishop G. K. A. Bell, notes the most important developments in the ecumenical field during the last ten years—including the appreciation of the connexion between Mission and Unity, the theological study especially of the nature of the Church, the developing fellowship of the World Council of Churches and the experience of organic union in the Church of South India.

As we go to Press we have received the latest publication in the Pelican Books series at 5/- . This is "**Anglicanism**" by Bishop Stephen Neill. The author examines the nature and the working of the Anglican Communion, its relationships with other Christian Communion and its part in the ecumenical movement, after a masterly survey of the history of the Church of England and of the expansion of the Anglican Communion. This book should be useful in connexion with the study of the Lambeth Report and its implications for the Church at home and overseas.

Another mine of information about the Christian enterprise throughout the world is now available in the "**World Christian Handbook**" recently issued by the World Dominion Press at 15/- . Its publication was delayed by the death of E. J. Bingle, whose work in this connexion and as editor of the International Review of Missions will long be remembered with gratitude. The Handbook contains statistical sections and a directory of Christian Churches and Missions throughout the world. Estimated totals are given of the adherents to the non-Christian religions—Muslims, for example, numbering 349 millions, Buddhists 150 millions, Hindus 320 millions and Confucianists 300 millions.

MISSIONARY VOCATION TO-DAY

BISHOP STEPHEN NEILL

PROFITABLE discussion of the problem of missionary vocation to-day or any other day is impossible unless there is preliminary agreement on a few essential principles. These may, perhaps, be reduced to three:

1. It is the will of God that the Gospel of Jesus Christ should be preached to every creature.
2. Obligation rests on the Church in each generation to see to it that the will of God is carried out in and for that generation.
3. This means that the Church in each generation must go beyond pious generalities to consider, in terms of practical possibilities, what can and should be done now.

THE MISSION OF THE CHURCH

These principles set the dimension of the problem. But certain changes in thought and in the use of words make it necessary to define a little more precisely what it is that we are talking about. There is to-day a disinclination, which must be recognized to be on the whole sound, to separate "foreign missions" from other aspects of the Church's vocation. We are more inclined to talk of "the mission of the Church" than of "missions". We may think that "mission" can be satisfactorily defined as "the whole Church bringing the whole Gospel to the whole world". To this in principle no objection can be taken. But there does seem to be a certain danger that, as a result of making everything into "mission", in the end nothing at all will be left as mission. While holding firmly that all parts of the Church's activity are mutually interdependent, we may yet find it advantageous to discriminate between the parts. It would seem that, if we are to talk clearly and without confusion, we must recognize five areas within which the Church is at all times called to operate:

1. First, there is the Church's unending task of Christianizing itself; of ministering to the needs of the faithful, caring for the needs of the rising generation, and looking for the strayed sheep.
2. There is that mutual service, for which in recent times the convenient phrase "Inter-Church Aid" has been coined. No local or regional Church can be entirely self-sufficient. All can gain by the co-operation of other Churches, either to meet special and urgent needs, or as a continuing contribution to mutual enrichment.
3. The Churches are called to serve the world in love, and to co-operate in those forms of service for the betterment of the life of men that are represented to-day by the secular international organizations. Even where

no direct Christian witness is possible, such co-operation is a sign set up before the eyes of men that the God revealed in Jesus Christ is concerned in every aspect of the life of the men that He has created.

4. The great new task of the Churches, especially in the west, is witness in those areas within nominally Christian countries into which at present the sound of the Gospel does not effectively penetrate. Those who have never been missionaries in non-Christian lands tend to regard this as being very much like "missionary work"; those who have been missionaries are much more aware of the differences.

5. The continuing task of the Church to bear witness to "the heathen". It is a pity that we can no longer use this convenient word. No other single term so well stands for those who have never heard the Gospel at all, have never been brought into any kind of contact with it, and live out their lives under the domination of specifically non-Christian religions or thought-patterns. The "missions" of the Church are always directly or indirectly, "missions to the heathen". It would be a great advantage if we could use the word only and always in this sense, recognizing always that missions in this sense are only one part of the mission of the Church.

WHERE ARE WE NOW?

If we may for the moment accept this discrimination between different areas of work, we may proceed to a very rough analysis of what has been done by the Churches and of what still remains to be done:

1. It appears that about one-third of the present population of the world is Christian, in a very broad sense of that term. But we shall bear in mind that this large figure is reached only by classing as Christian the whole population of countries which we well know to be very imperfectly Christian. It may be thought that, if we divide this estimate by five, we shall still be making a generous estimate of the number of effective Christians in the world (between six and seven per cent of the total).

2. It may be further thought that, again on a very generous estimate, another third of the world has some kind of contact with the Gospel, though many of these contacts are very remote. Thus almost all Muslims know the name of Jesus Christ, though the knowledge is not of the kind that is likely to lead to Christian faith.

3. This leaves one-third of the world as populated by those who have never even so much as heard the name of Jesus Christ. These millions are the heathen, with whom "missions" are primarily concerned.

All such calculations can be no more than very approximate. But, even though there may be a wide margin of error in them, they do suggest, in the first place that "the heathen" must still play a very large part in the thinking and planning of all the Churches, and that the greater part of the missionary work that needs to be done in the world to-day is pioneer work.

HAVE WE THE RIGHT?

From the time of the Acts of the Apostles, the Christian witness has been challenged to stand and deliver, to declare by what right he comes, turning the world upside-down, and thrusting a message on those who

do not want it. Phrases change, but in essence the objection is always the same. The missionary can make out a fairly good case for himself, if he is a doctor or a philanthropist. But when it comes to the direct preaching of the Gospel to those who have never heard it, the missionary enterprise presents itself as offensive to the non-Christian in East and West, and ridiculous to more than half the Christian constituency. Tolerance is all the rage, and the affirmation that one religion is absolutely true, or absolutely better than all others, seems to smack simply of racial pride or ecclesiastical intolerance.

This difficulty has always faced us. It is perhaps felt more strongly by the younger generation to-day than by those of an earlier time.

The ancient religions of the East are presented to-day in a most attractive and appealing light. The civilizations of Asia are rooted in these faiths. Is it quite certain that their displacement by the Gospel would be to the advantage of those great nations?

Anthropologists have told us almost to weariness of the harm done by missionaries among primitive peoples, where the ancient cultures have been disrupted and not replaced by anything that can adequately take their place.

The failure of Western civilization is so glaring that anyone from the West may well hesitate to regard himself as the apostle of a higher and better civilization.

Now all these objections have a positive side, of which the missionary apologist does well to take account.

In the past, the missionary has often approached the people whom he has desired to win in a spirit of intolerant superiority. We know now that this will not do. We must be willing to learn as well as to teach. We must approach the cultures and the beliefs of other peoples with the deepest respect and sympathy. We know much more than we did a century ago of the ways of life of non-Christian peoples, of the values of that life, and of the harm that can be done by indiscriminating rejection of them. We know well that if, as Christians, we go to the peoples of non-Christian lands, we must go in a spirit of profound penitence, for our own sins of prejudice and incomprehension, and for the sins of our forefathers in the days when the world was imagined to be a park specially laid out by God for the delectation and enrichment of the white man.

THE CHRISTIAN TASK

All this affects the conditions under which the Christian task has to be carried out; it does not touch the central problem of the Christian understanding of what that task is. As William Temple so succinctly put it, if the Gospel is true for anyone anywhere, it is true for all men everywhere; and the Church is His Church exactly in so far as it is carrying out its missionary task. We cannot evade the fact that Christ is destroyer as well as Saviour. We know this well in the West. We recognize clearly that, if dogmatic Marxism wins there will be no more Christianity and that if Christianity wins there will be no more dogmatic Marxism. The same is true elsewhere. If Christ wins in India, there will be no more Hinduism, though something of the experience of the Hindu may come with him into the faith. Siva and Krishna and Kali

will go the way of Zeus and Artemis and Apollo. If Christ wins in Africa, polygamy, that mainstay of so much African life, will disappear and something else will take its place. All this cannot come about without some disruption of ancient ways. The disruption must be made as gentle as possible; but sentimentality as little befits a Christian as it does a surgeon; things that are unpleasant and painful have to be faced for the sake of the good that lies beyond them. Christ will not admit of any rival, and anything that sets itself up as a rival to Him sooner or later must go.

If we are in agreement as to the nature of the Christian task, the next problem concerns the manner in which that task is to be carried out.

THE NON-PROFESSIONAL MISSIONARY

Clearly, the task being what it is, it can be carried out only by the total co-operation of the whole Church. In recent times, there has been much emphasis on the role of the layman, the "non-professional Christian", who finds himself in non-Christian countries. On the whole this emphasis is sound, provided it is not carried to exaggerated lengths.

More Christians, or at least more people from the nominally Christian countries, are now living in the non-Christian world than ever before. Some are there just because their work, whatever it may be, takes them there, and they are liable to transfer by some higher authority from one country to another. In this class are included diplomats, and the representatives of a number of commercial firms. Others have gone out in the service of such great international organizations as the World Health Organization, because they wanted to serve the cause of humanity, but did not feel called to whole-time Christian service. Others have deliberately chosen to exercise a lay calling as engineers or technicians in a non-Christian country, because they wished to bear a Christian witness without being tied to the details of ecclesiastical organization. Let us recognize at once the immense value of Christian witness borne by such people. As in Christian countries, they can do a great deal that cannot be done by those who are specially marked as servants of the Church. But let us recognize the contrary truth. If such people can do many things that the missionary cannot do, a hundred of them together cannot do the work of one missionary. This is obvious, if we translate it into practical terms. Supposing the witness of a lay group has been blessed in some place where there is no Church and no Christian tradition. As soon as enquirers begin to come in, the Christian witnesses will need to turn to the Church for the help of a whole-time minister, especially if they themselves are liable to transfer at short notice; the layman, occupied with the whole-time job by which he earns his living, has not the time, even if he has the competence, to take on him all the cares of the formation of a new and growing Church.

I do not believe that any younger Church anywhere has come into existence without the co-operation of the whole-time missionary. Many of the stations of the Church Missionary Society in India a century ago were brought into existence through the efforts and the generosity of Christian Englishmen in the service of the government. But those great and wise Christians knew the limits of lay service, and called in from the

start the help of those who could give the whole of their time and strength to the work.

THE SPECIAL CALL

There is, then, a special call to missionary service. But it is as well not to stress too much the adjective. There is a special call to the ministry in the home Church. What the ordained priest is called to do on behalf of the Church is that which the Church itself is called to do, but can do effectively only through one who is set free from other cares to do it on behalf of the whole body. Equally the missionary is called to do on behalf of the whole Church things for which the whole Church is responsible, but which it can do effectively only through those specially trained and set apart to act on its behalf. The tragedy has been that in the past the missionary has so often appeared to be the servant not of the Church but of a missionary society, the representative not of the whole body but of a clique. He has not felt himself to be borne up by the prayers of the whole body; he has felt himself rather to be the upholder of a cause which is disliked, despised or disowned by the majority of his fellow-Christians. Missionary activity is a special activity; but it must be an activity of the whole Church. It is not the activity of a special and peculiar kind of people. It is this fundamental dissociation which goes back to the beginning of the non-Roman missionary enterprise, which needs to be put right. A missionary, if he goes out at all, should go out not simply in response to some private inner conviction, or to some private arrangement with a missionary society, but in response to the call of the whole Church, a Church pledged to support him continuously by its prayers.

Anyone who accepts a call to missionary work to-day will find that his work is in some ways harder, and in some ways easier, than that of those who went before him.

ON THE DEBIT SIDE

On the debit side, we may note first the total loss of the prestige of the Western nations in the non-Christian world. This began with the outbreak of the First World War; the Second World War finished off what was left of it.

This is one aspect of the massive reaction of the East against the West in the midst of which we live. For four centuries the East was alarmed, fascinated and overawed by the West. Now the reaction has set in. The East knows that it still needs the West—for financial help, for technicians, for the development of its own skills. It resents this necessity, and will accept the help only on its own terms. It is profoundly suspicious of the Westerner, even when he brings gifts. This accounts for much that to us seems tortuous and even irrational in the politics and policies of the newly-independent nations.

Nationalism in the east has been accompanied by a remarkable revival of the ancient religions. We do not yet know to what extent, if any, this is to be accounted a spiritual revival; but in any case it is there. The East has taken the measure of the Christian Gospel. It is no longer afraid of it. Each of the ancient religions proclaims itself to be not merely equal but even superior to the best that the Church has to offer.

Missions in their charitable aspect may to some extent be acceptable. Any attempt to convert is regarded as simply the prolongation in the religious sphere of that aggressivity by which all the contacts of the West with the East have been marked.

So the missionary will find himself from the first day, however excellent his intentions may be, the object of deep suspicions on the part of those whom he has gone to serve. He will be very naïve if he supposes that these suspicions will be harboured only by non-Christians. The last thing that is imagined by a younger Churchman is that a missionary can have made any sacrifices in order to come to his country. The missionary is not innocent until proved guilty; he starts guilty, on terms which make it almost impossible that he should ever prove his innocence. This situation is much less new than is generally supposed; but it is not pleasant, and constitutes the major cross that in many areas the missionary is called to bear.

ON THE CREDIT SIDE

But there are many things that can be placed on the credit side.

With the emergence of so many nations into independence, the myth of the missionary as the agent of colonialism can less and less be maintained. The facts are against it. There is the unassailable fact that not one missionary of the non-Roman Churches left India on the declaration of India's independence. It has begun very faintly to dawn on the Indian consciousness that the missionaries were there because they loved the Lord and loved India, and not because they were interested in the maintenance of any particular political regime. The missionary of the future is likely to be increasingly free from one aspect of the sufferings of his predecessors.

Political equality has been accompanied by progress towards equality in many other directions. There was a time when the missionary was the rich man in the Church. This is no longer so. Even twenty-eight years ago, when I started theological teaching in India, in the place of my residence there were retired Indian Christians whose pensions were higher than my salary. This kind of thing is much more common now than it was then. The missionary is likely to be paid rather more than some of his indigenous colleagues. But in many areas he will find himself surrounded by indigenous Christians who could buy him up with all that he possesses and hardly feel it. This is a very good thing.

The greatest change of all, however, comes from the existence in almost every part of the world of *Churches*. The early missionaries were masters of all they surveyed. The missionary to-day has to take account of the existence of a Church, very jealous of its own independence, and not always very eager to make room for the foreigner. The missionary to-day is told that he must regard himself as the servant of the younger Church.

I have never heard of a case in which this prospect was viewed with anything but joyful acceptance by the missionary candidate. Nor is this as new a doctrine as is sometimes thought. When I went to India as a layman in 1924, it was my hope that I might be ordained by Bishop Azariah of Dornakal. This did not come about, and in those days I did not imagine that he might one day be one of the presenting bishops at my consecration. But as long ago as that our chief thought and aim

was to identify ourselves wholly with the Church of the land which we had come to serve.

DO THEY REALLY WANT US?

All this being so, the would-be missionary must next ask himself the question, "Do the younger Churches want me?" To this profound question the profound answer is unquestionably "Yes" and "No". One of the ablest leaders of the missionary enterprise in Europe told me recently that one of the things he had learned lately was the capacity of leaders in the younger Churches to say exactly contradictory things, and both quite sincerely. When one of these leaders was asked, "Would you like to have missionaries to work with you?" the answer was warmly affirmative. When attention was drawn to an area of perhaps six million people, nominally represented by a Church of 10,000, and the suggestion made that this might still be a field for the work of Western missionaries, the answer was coldly and blankly, "No". This is typical of the confused and self-contradictory stage that has now been reached by many of the younger Churches. It may be a little perplexing, but we must not let it unduly trouble us.

The fact is, of course, that there are roughly three types of younger Church, each with its own typical reaction, and there are certain Churches in which all these types co-exist. In primitive and newly evangelized areas, such as Inner New Guinea, Christians know that they have not yet produced an adequate leadership of their own, and are thankful for the presence of missionaries. There are the angry areas, where the younger Church, resentful at the long-continued domination of the foreigner, tolerates the missionary if at all only as a temporary and necessary evil. There are the adult areas, as yet very few indeed, in which the younger Church, having woken up to the immensity of the task laid upon it and its own inadequacy, welcomes any help that can be given it, provided that it is given unconditionally, and if possible internationally.

The main problem of the new missionary is likely to be frustration. This may be the missionary's own fault, and the result of defective training. But it may arise from something very real in the situation. The new arrival comes with great enthusiasm and readiness for self-sacrifice. He may find that no one has any idea what to do with him, that he is given no responsible work, and that no hope of having any responsible work is held out to him. Still worse, he may find that the younger Church which he has come to serve has launched out on a policy which he does not regard as Christian, and wishes to use him for aims which he cannot approve. If he has a particularly strong sense of vocation, he may hold on through the long years of frustration until times change. If, as is likely, he has come from great opportunities and some freedom in his own country, he may well conclude that he would be better back where he was before.

NEW OPPORTUNITIES FOR SERVICE

Not every situation is as gloomy as this, and in many areas things are beginning to change. It may be of interest to specify some of the new

openings that these changing situations seem to present to the possible missionary.

Younger Church leaders are on the whole lonely and heavily burdened people. Some of them are beginning to realize that a wholly reliable Western colleague can take from them much of the intolerable burden. This is a position requiring tact, patience and humility. If those who are pioneering in this new field (not so new; the Roman Catholics gave an Italian Franciscan chaplain to their first Chinese bishop in the eighteenth century) are successful, the demand for others may rapidly increase.

A whole new world of industrial problems and industrial relationships is growing up in all the less developed countries. On the whole the Churches have been little aware of these developments, and little thought has been given to the application of Christian principles in these rapidly-changing situations. In time the younger Churches will develop their own experts and pioneers; for the moment there seems to be an open field for the Westerner who has special knowledge in this field.

Student work presents new opportunities. At the Poonamallee Conference of 1928, at which the Indian Student Christian Movement was separated from the Y.M.C.A., a considerable body of students urged that the staff of the S.C.M. should be kept international. This was disregarded, and for a generation this was regarded as an exclusively Indian field. But now the work among students is growing so rapidly that the Indian S.C.M. is asking urgently for help in personnel both from Britain and from America.

One of our troubles is that we know far too little about the ancient religions in their modern forms. Schools for the study of them are being developed. Most of the work must be done by nationals; but this also is an area in which the Western mind, with its critical approach, can make its own distinct contribution.

THE OLD STILL WITH US

As well as the new, the old is always with us. For several generations yet, younger Churches in different parts of the world will need theological teachers from the West. The work of Christian literature has in many areas hardly been begun. The writers should be nationals; but there is an immense job to be done in discovering possible writers, training them how to write, planning, organizing and popularizing the production of literature. Some younger Churches are discovering that it is difficult to find on the spot good business managers and treasurers—the Churches cannot compete with the financial attractions offered by the commercial firms. This may not sound like missionary work, but it certainly is. Happy the bishop who can leave it all to someone else, and forget all about finance from one annual budget to another. And it may be actually cheaper to employ the services of a missionary than those of a national of equal qualifications.

WHAT IS ASKED OF A MISSIONARY?

The list could be greatly extended. We may end by a note on the qualifications that the younger Churches seem to require in those who come to work with them.

These Churches welcome the temporary visitor—the theologian who comes to lecture for a year in one of their colleges; the representative of Inter-church Aid in one of its many forms who comes to do a special job for a limited period. But it is clear that they are again becoming interested in the possibility of having colleagues who will stay for a life-time, and they are beginning to reverse the policy of a generation by insisting that the missionary should have a good knowledge of the local language. And they are beginning to look beyond technical qualifications to other things that lie beyond them, and are really much more important. I would be inclined to summarize these new demands under three heads:

Devotional Depth—the missionary must be a man or woman of prayer, who is able to lead others into the deeper experiences of prayer.

Evangelistic Passion—it is no use becoming a missionary unless your primary interest is in leading people into direct personal allegiance to Jesus Christ, and unless you have some idea how to make this part of whatever particular ministry you are called to fulfil.

Pastoral Skill—most younger Church leaders have been trained as administrators, teachers or preachers. They feel the need of colleagues who have time for the individual, who can understand the individual's need, and can help him through to a deeper reality of Christian life.

Such things are asked of all who come, and not only of the ordained minister and the theological teacher. And of course there is always the demand that those who come should come as servants. But that is something that never changes; it is perhaps the one unchangeable thing in the ever-changing missionary enterprise of the Church.

BIBLE PROBLEMS IN NIGERIA

DAVID ANDERSON

BIBLE reading and Bible study are everywhere taken far more seriously in Nigeria than is general in England. This goes right back to the early Missions, for the form of Protestantism brought to Nigeria was very Bible-centred, and this tradition has persisted. It must be remembered that there were no ancient scriptures in West Africa, and so the people took the Bible—and to a lesser extent the Quran—to their hearts, and it has provided them with much of their mythology. For many years, the Bible was their only book; it has become the great “classic” of Yoruba literature, and references to it in political speeches are as common as they were in England a century ago.

Knowledge of the Bible among village Christians compares very favourably with that of more educated people in other lands. The best-known parts are the narrative sections of the O.T. and the stories and parables in the Gospels. Many of the older Church members, literate and illiterate, can quote more passages from the Bible than can their Catechists and Agents. At one time, it was common to see people “under their vine or fig-tree” reading their Bibles together, and it is still a usual practice to read the Bible at family prayers, different people in the household reading a verse in turn. On the other hand, the practice of individual, devotional Bible reading seems infrequent, and the method not understood.

A striking proof of widespread knowledge of some parts of the Bible came out of the entrance examination to a theological college in Ibadan. The examination was based mostly upon the narrative parts of the O.T. and the parables and stories in the Gospels, but it was found that all the candidates knew them equally well and the results were too uniform to be used as a basis for admission to the college. It would have been a case of “all have won, and all must receive prizes”. Subsequently, the paper was made rather more “theological”, and results were very much more selective.

THE AUTHORITY OF THE BIBLE

At a recent Brains Trust in a Higher Elementary Training College, a European tried to explain Genesis 1 in a way which would accord with moderate critical scholarship. His views were countered with great vigour by two African members of staff, who defended the literal historicity of the chapter. This kind of thing is common, and the presentation of an even mildly critical view of the Bible usually provokes heated objections. “If what you say is true”, a student said to his lecturer, “then I don’t believe the Bible.” During ordination training, it is usually possible to get the student to see that the so-called “critical” approach is really an effort to understand more fully the ways in which

God speaks and acts in and through his Word, but when criticism is presented to them dogmatically and destructively, it simply puts question-marks in their minds which may never be removed. In any case, a student will say that he dare not criticize the Bible when preaching because the people would be horrified. The measure of this horror may be judged by an experience of one of the contributors to this article. He was addressing a Synod, and he happened to say that nobody knows the exact date of the birth of Christ. A person in the audience got up to accuse the lecturer of "blasphemy". The lecturer's words, he said, implied that Jesus had never been born into this world at all.

This kind of problem is not easily solved. It is not, of course, confined to Nigeria. The trouble is that critical questions cannot simply be treated as though they did not exist, and if they are not dealt with by the Pastor himself they will be raised in less reputable ways through education and also through the activities of those hostile to the Faith. The Indian Ahmadiyya Muslim Missionary in Lagos has published a series of books, many of which contain some destructive criticisms of the Bible—often quoting Peake's Commentary. Another book by this author—*Your Questions Answered*—points out the difference between the A.V. and R.V. "Try to find verse 21 of chapter 17 of St. Matthew in the R.V. It is not there." The appearance of the R.S.V. evoked a 12-page pamphlet entitled "Changes in the Bible". The conclusion is, of course, that the Bible of to-day is not the same as the Bible of earlier centuries, and has ceased to be the word of God. The effect of such arguments on unsophisticated minds can be great.

THE BIBLE AND THE SECTS

There are numerous religious sects in Nigeria. Besides Jehovah's Witnesses, Adventists, Brethren, and the like, there are also sects of a more specifically African sort like Aladura, Ogboni, and so on. It is possibly true that knowledge of the Bible among such sects is greater than that among more orthodox Christians.* They spend more time in memorising passages and quotations, though these are usually limited to those which substantiate their own particular beliefs. This apart, there is no marked difference in their general approach to the Bible, though the "enthusiasm" of the sects may give an impression of a more rigorous literalism than may be found elsewhere. Members of sects have been known to refuse to have their children educated beyond Primary VI lest they become sceptics, and it has been reported that the Aladura make a habit of getting converts publicly to burn all charms, ju-jus, etc., before being received as members, but it is not known how common this practice is.

THE BIBLE AND MAGIC

In discussions with some Muslims, the question may come up, "Which Holy Book has the greater magic power?" The Muslims will claim that if you put a Bible on top of a Quran in a locked box, when you open it again you will find the Quran on top of the Bible. When Muslims thus boast of the Quran as a magic book, it is not surprising

* See "Religion in an African City", E. G. Parrinder, p. 130 f.

that some Christians should want their Book to be equally magical. The Bible is undoubtedly used for magical purposes, by pagans as well as Christians. Putting a key inside it, opening it at random, swinging it round till it points at the culprit, sleeping with it under the pillow, taking it to hospital both to read and as a charm—all are common. One method of divination to detect a thief is to place a key in a Bible and then tie it up. Suspects try to draw the key out. For innocent people, it will stay put, but for the guilty man it will come out of itself.

The use of the Bible in oath-taking ceremonies is common. A group of forty Anglican teachers recently took part in such a ceremony. New members were taken individually into a room, where there were set out on a table an open Bible and a glass of water. They were made to swear that the Bible would kill them should they reveal to their enemies what had occurred at the meeting. They were then required to drink the water.

THE BIBLE AND DAILY LIFE

Countless saintly old men, and even more saintly old women, owe their saintliness to their regular and devout Bible study. Under village trees, within the family circle, in Church on Sunday, they have read and pondered the Word of God all their lives, and it has become their rule, their solace, and their inspiration.

But times are changing. The Bible is no longer the only book; education may make a boy or girl contemptuous of family customs; rival philosophies claim attention; modern life has its own excitements, and its rewards do not come to those who are still bound by old ways. Every European knows that changes like these have happened in his own country. The wonder is that so many African Christians—young as well as old—still try to fashion their lives according to Bible teaching in spite of the many pressures towards moral laxity and self-interest.

Yet the problem here, as elsewhere, is to show that the Bible is not merely a "classic" belonging to an age that is gone. And here one cannot help feeling that something of a revolutionary change in the general understanding of the Bible is wanted. In Nigeria, the Bible has been above all else a collection of moral rules and examples, and sermons still tend to moralize along the lines of an agreed and very limited morality. "This teaches us that we ought—" says the preacher: very seldom does he say, "This teaches us that God—" The lesson of well-known parables is often completely misunderstood: e.g. the Lost Coin shows that we should look after our property, and the Prodigal Son that we should respect our parents. "If we had no Bible", said a theological student in a sermon, "we should be without the good examples of Joseph, Ezekiel, and Shadrach"—an assortment of very strange bedfellows, one would think, and it would be instructive to know why these three were chosen. It seems clear that the student did not think of his three O.T. characters in terms of the place they occupied within the developing purpose of God throughout Israel's history, and indeed the very conception of "History" is one which the Nigerian finds hard to grasp. Having no written history of his own, historical categories have little significance for him. Again, there is

little realization of the developing nature of the O.T. understanding of God's revelation, and the O.T. is sometimes quoted in support of non-Christian standards accepted and practised among the Nigerian people: for example, polygamy, revenge, witchcraft, animal sacrifice, and so on. On the other hand, some would say that the story of Solomon's 1,000 wives shows he was a "bad Christian" (and, anyway, didn't they cause him a lot of domestic palaver?), and certainly does not justify us in being polygamous.

In times of trouble or hardship, the favourite book of the Bible is undoubtedly the Psalter. The Psalms are read frequently and are regarded as a great source of help and encouragement. When in trouble, you read Psalm 20. When you are about to undertake a journey, read Psalm 121. When there is an epidemic, read Psalm 91. Some would think of this Psalm-reading as a kind of charm—"How many times should I read it?"—but many find genuine help in the Psalmist's words of comfort and hope.

THE OLD TESTAMENT AND THE NEW

It is often said that the O.T. is more widely read and understood in Nigeria than the N.T. Certainly, the whole of the O.T., with its picture of society based upon the patriarchal system, is nearer to the life of Africa than much of the N.T. It is difficult for many really to "live" in a situation where there are no obas (chiefs) and no feudalism, and Herod and Pontius Pilate make a poor substitute for the many rulers of O.T. times. Inter-tribal wars are also very much to popular taste, and it has already been noticed that the O.T. is sometimes used to justify pagan practices like polygamy and animal sacrifice. Some Africans, recognizing this, would like to abandon the O.T. altogether. When attempts are made to show that everything in the O.T. is not necessarily to be followed by the Christian, the reaction is often to ask, "Why then should we read the O.T. at all?" and sometimes, "Cannot the old Yoruba religion be OUR 'Old Testament'?"

The general impression, however, is that the more enlightened Christian has grasped the point that all the commands and examples in the O.T. are not necessarily for us, but there is little to suggest that many are able to see the O.T. history as a preparation for the coming of God's Son.

THE EPISTLES

There can be little doubt that the Epistles are the part of the Bible least read and least understood. This is, of course, in large measure due to the inherent difficulty of the Epistles themselves, but there are also other factors. One of these is the more abstract, "Greek" background of some of the Apostolic writings, which is in many ways almost as foreign to Nigeria as it was to pre-exilic Israel. It is not easy for a European to appreciate this, since Greece is as much a part of his heritage as Palestine and he is quite accustomed to an historico-linguistic approach to Biblical thought. How different this approach is from that of the Nigerian becomes evident when one tries to explain to theological students the meaning of the word "Logos" in the light of Stoic and Philonic usage. The result in most cases is a mental fog.

Again, it may be that the "individualism" of, say, Romans 1-8 is not an African way of thinking, or of feeling. Tribal life, in which a man is conscious of himself only as a component within a community, is still quite close to the African in spite of radical social changes, and St. Paul's introspection belongs rather to a world of greater self-consciousness and solitude. If this is true, then it may be that the traditional evangelical approach to the African needs to be reconsidered.

Yet it is also true that many of the problems with which St. Paul grappled are more of a reality in Nigeria than in most other parts of the world. An example which springs to mind is 1 Corinthians. The problem of meats offered to idols is a living problem in Nigeria, and so also is the whole question of the attitude which the Christian should adopt towards pagans. These are points at which the Epistles "come alive" for Nigerian students of the Bible. They also come alive in the places where they express a flat contradiction of long-held beliefs—as, for example, reincarnation is contradicted by St. Paul's teaching on the resurrection of the body, and the efficacy of animal sacrifice is contradicted by the author of Hebrews. In a study of 1 Cor. xv held at a theological college, every student had a story to tell supporting belief in reincarnation. "Of course," they added, "we do not believe in reincarnation because it is unchristian", but it was clear that their minds had rejected what their hearts still most firmly believed. The same is probably true of belief in witchcraft. St. Paul may say that Christ has triumphed over the principalities and powers, and a Nigerian Christian will accept this belief as an important part of his Christian faith. But this mental acceptance does not remove his fear of witches when he finds himself in a malignant situation. (It may be added that this is not peculiar to Africa!)

LANGUAGE DIFFICULTIES

The present Yoruba Bible is written in simple, straightforward Yoruba translated direct from the English A.V., and including all the obscurities found there. The very fact that the language is so "straightforward" creates difficulties, as there is no idiomatic translation or paraphrasing, and there are many actual mistakes of vocabulary and expression. Before a student can read a lesson from the Yoruba Bible in public worship, he sometimes has to consult an English version to discover what the Yoruba means. The Bible is often read very badly in Church, as preparation is required so that the correct tones are used. In English, it is usually possible for the listener to understand what is being read even when the reader himself does not understand, but this is much less so in Yoruba, and without preparation a reading may be almost unintelligible. In general, however, it may be said that the Biblical language is fairly well understood, though the provision of a modern Yoruba version parallel to the R.S.V. would be of great benefit. It would be best, perhaps, if this could be done direct from the Hebrew and Greek, since a translation from English must inevitably be coloured by English thought-forms and modes of expression. Some day there will be Nigerian scholars capable of doing this.

Mention must be made of the many language areas which have no Bible of their own. In the old days, Yoruba Catechists taught the people

Yoruba so that they might read the Yoruba Bible, but this practice has almost ceased. Thousands of Christians have no Bible in their own tongue at all, and yet they still attend Church Sunday by Sunday even though the entire service is often in Yoruba. The sermon, one or two prayers, and a commentary on the lessons, will be all they can understand.

BIBLE HELPS

B.R.F. notes are used by many students. University College, Ibadan, sells about 100 copies to its S.C.M. members, and theological college students use the notes regularly. At a more popular level, the C.M.S. monthly Magazine *In Leisure Hours* prints an abridged version of the Scripture Union notes, and these are widely used in family prayers. There is a great need for simple notes, and the staff and students of Immanuel Theological College, Ibadan, are trying to provide these. The method adopted is to take the Scripture Union notes as a basis, but to simplify and rewrite them with more African illustrations. They are then translated into idiomatic Yoruba. Circulation is already well into four figures after only three months of publication. The cost of each month's notes is 4d.

The only Bible commentaries available are those written by Europeans or Americans. Commentaries by Africans for Africa are a crying need, but there is not so far very much sign that it is being met. The encouragement of men who might be successful in this work ought to be far greater than it commonly is.

CONCLUSION

This article contains the experiences and, less frequently, the judgments, of five ordained men working in Nigeria. Only one of those five men is an African, and the article is in no sense an authoritative statement about its subject. The European has perhaps two dominating impressions of the place of the Bible in the life of the Nigerian people: first, the extraordinary "popularity" and wide knowledge of the Bible which is to be found at all levels of Nigerian life; and secondly the frequent failure to grasp the fundamentals of the biblical message. Yet there can be little profit in teaching the Nigerian to ask the Bible the questions which the Greeks asked, or the questions which the European asks. It is not in this way that the Bible will speak to the Nigerian in his own situation. Some day—and many believe that it will be soon—more Nigerians will see the Bible not merely as a collection of stories and maxims but as the recreating challenge of God's action among men, and the everlasting Gospel will forge God's new Africa.

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ST. AUGUSTINE'S COLLEGE CANTERBURY

C. KENNETH SANSBURY

THE Lambeth Conference of 1948 passed the following resolution (No. 86):

A CENTRAL COLLEGE

In the opinion of this Conference the establishment of a Central College for the Anglican Communion is highly desirable and steps should immediately be taken to establish this College, if possible at St. Augustine's College, Canterbury.

This resolution was based on the Report of the Committee of the Lambeth Conference 1948, which was concerned with the Anglican Communion (see Report Part II, pp. 91-92). In its recommendations the Committee said:

Its aim would be to provide a place to which men could come for further study in subjects relating to the evangelization of the world, and to the growth and welfare of the life of the Church. It would be a place of scholarship and research with a central library to which Church leaders might turn for accurate information. It would be a centre in which men from all parts of the Anglican Communion could meet each other, and in fellowship and guided discussion learn something of the life and ways of the wider Church. It would also provide a centre for conferences, where desired, with visiting representatives from other Communion. The Committee went on to emphasize that "membership of the Staff" must be "open to any suitable member of the Anglican Communion" and that the College must be "truly inclusive of the different schools of thought within the Anglican Communion". It also pointed out that the establishment of the College would involve a considerable financial commitment.

THE SITE AND THE BUILDINGS

There were three reasons why St. Augustine's College, Canterbury, was recommended for the Central College. First, there were its historic associations. Not only is the College within a few hundred yards of the mother Church of the Anglican Communion, but also it is on a sacred site itself. Here was built the Abbey of St. Peter and St. Paul, whose origin goes back to St. Augustine, and the College incorporates some of the ancient buildings besides owning the ruins of the great Norman Abbey Church close by.

Secondly, the College was available, since the Church of England had adopted in 1945 the policy of training men for service overseas in the same theological colleges as those for the home Church, rather than in separate missionary colleges. Moreover, it was felt that there was an appropriateness in using a missionary college for the new purpose. Eight hundred men had gone out into all parts of the world from Canter-

bury; the Church had been planted and now was growing up. Priests from these various parts of the Anglican Communion would now be coming back to the mother city of English, and so derivatively of Anglican, Christianity for fellowship and study.

Thirdly, it was hoped that Canterbury might develop as a centre of specifically Anglican educational enterprise. This unfortunately has not happened; indeed, the Royal School of Church Music, which was here, has moved away to Addington Palace.

The College buildings were badly damaged during the war, and extensive reconstruction was needed both to repair the damage and also to equip the College for its new purpose. The first stage of this reconstruction was carried out by Mr. Walter Tapper, F.S.A., F.R.I.B.A., during the wardenship of Canon W. F. France (1945-1952). The second stage, which still continues, has been the responsibility of the present Corporate Body, in conjunction with Mr. Tapper, the day-to-day oversight being in the hands of the College Bursar, Mr. E. C. Chandler.

During three years the College Chapel has been restored and the sanctuary refurnished, the dining hall repaired and the kitchens modernized, the students' living quarters virtually reconstructed, apartments provided for a Sub-Warden and Fellows. One section of the College has been made available for married students with wives and families. The Library has undergone extensive reconstruction work and is now an attractive centre of study. A new lecture room and seminar room are being provided. Central heating has been increased everywhere, and whether a man comes from Texas or Travancore he is likely to be warmer at St. Augustine's than in most other places in England!

STAFF

In 1951, the writer was appointed Warden of St. Augustine's and came into residence in 1952. Previously he had been on the staff of the Central Theological College, Tokyo, and after the war was Warden of Lincoln Theological College. He was joined during the following twelve months by the Rev. G. F. S. Gray, who had spent twenty-one years in China, latterly as Professor of Church History at Huachung University, Hankow; the Rev. R. F. Hettlinger, who had been Professor of Theology at Wycliffe College, Toronto, for seven years; and Mr. E. C. Chandler, the Bursar, formerly Traffic Manager of the Sudan Railways and a Lay Reader in the diocese of Egypt and the Sudan. At the end of 1956, Dr. Alden Drew Kelley, formerly Dean of Seabury-Western Theological Seminary, Evanston, U.S.A., came into residence as Sub-Warden, and in the summer of 1957, Bishop G. N. L. Hall, formerly of Chota Nagpur, became a Fellow. Mr. Gray returned to parish work at the end of 1957. In addition, the College has had three American and one Japanese visiting Fellows and two English lecturers. It may be said that the Staff is fairly representative of the world-wide character of the Anglican Communion.

WORSHIP

At the start of the life of the new College, a decision had to be taken whether a Central Church should be established or whether each priest-student should be encouraged to use the Liturgy and the language of

his home Church and follow his accustomed ceremonial usage. The second alternative was chosen, and it has certainly been right. Morning by morning the Holy Communion is celebrated in a variety of uses and language and with differing ceremonial, yet without friction or party feeling of any kind. Rather, we learn to value the rich variety of practice which our Church possesses and we catch some glimpse of that vision seen by John the Seer of the nations bringing their honour and glory into the city of God. We are able to try out the new proposed liturgies of different parts of the Anglican Communion and can discuss these proposals in the class-room with practical as well as theoretical knowledge.

Once in the academic year we have a Retreat and in another term a Quiet Day, while each Tuesday we have the privilege of providing the celebrant for the Eucharist in the Cathedral.

STUDY

We try in our various courses to help our students to understand the significant new movements in Biblical and theological studies, to enter more fully into the Anglican heritage, to realize the tasks that confront the Church in the modern world where secularism, Communism and the revival of the Eastern faiths challenge the evangelistic out-thrust of the Christian Church, to see the place of our Communion in the Ecumenical Movement. Outside lecturers and speakers come regularly and we have had the privilege of welcoming such well-known scholars and writers as Bishop Wand; the Dean of Liverpool; Professor H. A. Hodges, of Reading University; and Mr. John Lawrence, editor of the *Christian Frontier*. Dr. Hendrik Kraemer, formerly Director of the Ecumenical Institute at Bossey, has been one of a series of distinguished speakers on missionary strategy to-day; while such well-known figures as Canon E. W. Southcott, of Halton, Leeds, Fr. Trevor Huddleston, and Fr. Jim Wilson of the Guild of Health, have been among those who have spoken at Common Room meetings. The Rev. Alan Booth, of C.C.I.A., has confronted us most searchingly this term with the complexities of nuclear warfare and the right attitude for Christians to adopt at this hour.

As visitors come to us, so also we encourage our men to go to places of significant interest round the country. Once a year we have a corporate visit to an industrial area, where we can see the Church of England in another setting than that of East Kent and where Churchpeople in that place can catch a glimpse of the world-wide Church.

LIBRARY

The reconstruction work of the Library has already been referred to. But in addition to that, much work has been done on bringing the Library up-to-date and providing it with the books needed for the purpose of the Central College. Mr. Gray carried through the first part of the modernization. Since 1957, when Dr. Kelley took over the librarianship, the work has continued apace, with the aid of a special grant from the National Council of the American Episcopal Church. No less than 785 books were added to the shelves in 1957. Dr. Kelley has also been instrumental in getting six areas, dioceses or parishes, in U.S.A. to take

financial responsibility for the re-equipping of a bay of the Library. We hope that other parts of the Anglican Communion will undertake a similar responsibility for the bays that still remain to be done.

Despite these developments, it is probably true that St. Augustine's has not yet become "a place of research". We hope that may follow, as the resources of the College become more widely known.

DIPLOMA

The College gives a diploma to its priest-students who fulfil certain written requirements, including the writing of a thesis, and who are in residence for not less than two terms. In view of the great variety of intellectual background and theological training, it has not been possible to establish an objective standard, and we feel that we best serve the Anglican Communion by not doing so. In the case of each man we ask: "Given his background and experience, has he achieved what can be regarded as a right and proper standard for him?" We are also providing a Certificate of Attendance for those who cannot profit very much from the opportunity of pursuing a theological or pastoral subject of interest to them to the point where they can write a thesis upon it.

COMMON LIFE AND FAMILIES

The fellowship of worship and study is completed by the fellowship of our common life. Meals together, the opportunity of informal tea parties late into the night, games such as volley-ball, a termly outing by coach to some place of interest, all these provide the environment in which friendships can be formed and links established between one part of the Anglican Communion and another. These links are made even stronger by the sessions held regularly in which representatives of each part of our Church in turn speak about their home-Church and its life and problems.

The family life of the College is enriched by the fact that a certain number of wives are in residence with their husbands, some with their families also. This is a development never foreseen, I gather, by those who had the planning of the College and it has raised some problems about housing. These problems we hope to solve by the purchase of our houses which are now in course of erection close by the College on Lady Wootton's Green, for it is, we believe, good that priest-students should bring their families. It gives opportunities for clergy wives from different parts of the world to meet, and arrangements are made for them to see something of the work of the Mothers' Union, the G.F.S., Religious Education, Moral Welfare, etc.

SUMMER COURSES

What has been said hitherto applies in large measure to the regular academic year with its three terms from October to June. In the summer period from mid-July to about the third week of August, three twelve-day summer courses are held, and these have proved increasingly popular. In 1957, for instance, 110 people attended from 60 dioceses in 14 countries. For each course distinguished visiting lecturers from different parts of

the Anglican Communion are obtained, and many who could not be away for a long period from their normal duties are able to come for a concentrated twelve-day course. Particularly valuable are the contacts thus established between the parish priests of these islands and those of the North American Continent who attend in considerable numbers. The College owes a great debt to the Rev. R. F. Hettlinger who, as Secretary of the Summer Courses, has taken a major responsibility for the organization.

CONFERENCES

St. Augustine's has also been used for conferences of the kind envisaged by Lambeth 1948. Thus there have been an S.P.G. Missionary Fellowship Conference, a World Council of Churches Youth Conference, a Pathfinder Fellowship Christian House Party, a Preparatory Group for a meeting of the Anglican Advisory Council in Missionary Strategy, a Friends of Reunion Group studying the North Indian and Ceylon Reunion Plans. Just before Lambeth the Bishops of the Provinces of West Africa will meet here and will be joined in the second part of their Conference by Bishops from all over the African Continent.

ORDINANDS

The Royal Charter by which the old Missionary College was founded laid down as the purpose of the College the training of men for ordination and service overseas. The supplementary Charter of 1947 widened the scope of the College to include its present purpose, but the original purpose of training men for ordination cannot be eliminated.

A happy solution has been found in the admission of a select group of senior ordinands—men who in not a few cases have an Arts degree already and have seen service in one or other of the professions at home or overseas. In addition, we have a steady trickle of ordained men from other Churches, Roman Catholic, Methodist, Presbyterian, who are seeking either to exercise their orders in, or to be ordained into, the Anglican ministry.

Two questions remain for discussion and have their bearing on the future of the Central College.

FINANCE

Lambeth 1948 realized that the running of the Central College would be an expensive proposition—and they were right. St. Augustine's College, Canterbury, provides a glorious setting for the Central College, but it is not a cheap place to maintain. Moreover, almost continuous improvements, as described above, have been necessary, and even now the programme has not been finally completed, though we think we can now see daylight. Then again, many of the priest-students, whether from the Younger Churches or from "down under", require the full provision of their fees by the College and, in addition, very often a personal expense allowance. St. Augustine's is one of the few colleges where the more students it has the more it is likely to be in the "red"!

How, then, is the College financed? In part from endowments, in

part from fees (ordinands included) and for the most part by grants from the different parts of the Anglican Communion. Of these the largest contributors are the Church of England and the American Episcopal Church. Both give block grants from their central funds. In addition, the American Church gives particular help towards the Sub-Warden's stipend and bursaries for American students coming here. The S.P.C.K. and S.P.G. give grants which (in the case of the former) are earmarked for helping specific students from the Younger Churches. At the moment we are just able to balance our budget. What will happen if inflation continues, we cannot say.

RECRUITMENT

Finally, the recruitment of priest-students. There is a problem here which we believe the Lambeth Conference of 1958 will have to face a good deal more realistically than perhaps the Lambeth fathers did in 1948. It is one thing to vote enthusiastically for a Central College; it is another to second a man from one's own diocese to go there, particularly if one is desperately short-staffed.

Hitherto, the two areas which have taken the matter of recruitment seriously are the United States and West Africa. The Presiding Bishop of the American Episcopal Church has set up a Selection Committee, which each year undertakes to fill its quota of six places at the College. The Province of West Africa is following suit and providing at least three each year. But for the rest, everything has depended on the interest and enthusiasm of a particular bishop or of an individual priest who has then sought his bishop's permission to apply for acceptance here. By no means every Church in our Communion has followed a consistent policy.

In that connexion it is important to recognize the changes that have come over the Anglican Communion since the idea of a Central College was first mooted in the middle nineteen-thirties. In those days, the purpose of such a College was envisaged entirely in terms of the training of potential leaders of the Younger Churches, as those churches passed from the stage of missionary control and leadership from the West.

That purpose still continues, and we are happy to think that six men who have spent at least a term at St. Augustine's (some considerably more) will have been raised to the episcopate by the time of the Lambeth Conference. They are the Bishops of Bhagalpur and of Jordan, Syria and Lebanon; Bishop Marcel of Madagascar; Bishop Awosika of Ondo-Benin, Nigeria; Bishop Afaniya of the Niger Delta; and Roland Koh, to be consecrated Assistant Bishop of Singapore on June 11th. In addition, Bishop Stephen Tomusange of the Upper Nile diocese and Bishop Obadiah Kariuki of Mombasa have been students here, as has also Bishop Mar Chrysostom of the Mar Thoma Church in South India. We have also had a succession of archdeacons (three are in residence at the moment) and several who are engaged in theological college work as in the training of catechists from places as far apart as the Arctic and Melanesia, Nigeria and the Church of South India.

The work of the Central college, however, cannot in our view be thought of exclusively in these terms. Since the nineteen-thirties there

have been the second World War, the emergence of the U.S.A. into the position of leadership in the West, the attainment by many Asiatic countries of independence, the Communist revolution in China, the stirrings of nationalism in Africa and the West Indies, the rigorous pursuit of the doctrine of apartheid in the Union of South Africa.

All these factors are reflected in the changes and adjustments that have been going on in the Anglican Communion and that have brought into being the Church of South India. As a leading Anglican missionary statesman has said: "We have got to rethink the whole missionary task radically in terms of the world-wide Anglican Communion; in terms of 'inter-Church aid' between its different branches: and in terms of mutual aid for the one missionary task which exists around us in all lands, at home and overseas."

If this conception of the Anglican Communion be accepted, if it be true that all parts of the one Church have something to give and something to receive, then this must be reflected in the life of St. Augustine's College. For the Central College to fulfil its purpose, *every part* of the Anglican Communion needs to be represented regularly among the priest-students in the ordinary academic year. We thank God that the representation has been so wide. Great Britain, U.S.A., Canada, West Indies, West Africa, the Jerusalem Bishopric, Egypt, East Africa, South Africa, Pakistan, India, Ceylon, Mauritius, Madagascar, Singapore, Hong Kong, Japan, Honolulu, Alaska and the Panama Canal Zone, Australia, New Zealand, New Guinea and Melanesia, have all been represented here in the past six years.

We trust, however, that as a result of the next Lambeth Conference the representation may be put on a firmer basis. In addition to, say, ten ordinands, St. Augustine's College should have each year at least thirty priest-students in residence from all parts of the Anglican Communion, "older" and "younger" Churches alike; the mother Church of England as well as her sister and daughter churches overseas. We give thanks indeed for God's blessing and guidance in these first experimental years and pray that increasingly St. Augustine's may prove of service to our family of Churches around the world, and also to those Churches with which we are in full or partial communion or with which we have close and friendly relations.

THE ORDER OF THE HOLY PARACLETE

AT WORK IN AFRICA

THE Order of the Holy Paraclete which is working in Africa, in the Dioceses of Accra, Johannesburg, Pretoria and Mashonaland, was founded by the present Prioress in December 1914, just before the bombardment of Whitby, when the Sisters, together with thirty boarders took possession of Sneaton Castle.

This Castle—only an imitation one!—looks across the old town of Whitby to the beautiful ruins of Whitby Abbey, so it was fitting that the Mother House of this new Community should be called St. Hilda's Priory, and that the new boarding school should be put under the protection of St. Hilda, whose personality is a constant source of inspiration to the Sisters and to the school.

But the Community, which was officially recognized in October 1917 by the Archbishop of York, Dr. Cosmo Lang, is dedicated to the Holy Spirit. As in most Religious Orders, the main purpose and chief activity of the Community is, of course, to make to God on behalf of the whole world as perfect as possible an offering of the worship that is due to Him. This aim finds its expression in the daily round of the Divine Office. Six times a day the Sisters gather together in Chapel for the Services of praise and thanksgiving and for the daily Eucharist; and also in the corporate meditation, as well as in Bible study and Spiritual reading and Intercessory prayer. Silence—that “great aid towards attaining to communion with God”—is observed during a great part of the day—and in certain places is never broken.

In every House of the Order this Prayer-life takes priority over the active work of the Sisters, whether it be teaching, hospital work, parish work, or the manual work, of which each Sister does her share, in house or garden, farm or laundry. There are always some Sisters whose contribution to the life of the Community is contemplative rather than active.

The main active work of the Order is educational, both in England and in Africa. The original boarding school, St. Hilda's School, has now spread to three Houses. Seniors are at Sneaton Castle. The Middle School is at Carr Hall, Sleights, a house not far from Sneaton Castle. The Junior School is at Hickleton Hall, near Doncaster. The other Houses in England consist of a large recognized day school at Leigh-on-Sea, two village church schools, one at Hickleton and one at Rievaulx: Wydale Hall, near Scarborough which is increasingly used for Retreats, Conferences, and Summer schools of all kinds, and is now recognized as the Retreat House of the Diocese of York: and Canonsgarth in Helmsley where two Sisters live and do parish work.

There is a Tertiary Order which was founded in 1948, with a Rule based on that of the Third Order of St. Francis. Its headquarters are in

St. Francis House, in the grounds of Sneaton Castle. Here live the resident Sisters and Members of the Tertiary Order are welcome at any time. They gather there in August for their Annual Retreat. There is now a very active branch of the Tertiary Order in New Zealand, its members doing valuable work in promoting retreats.

WEST AFRICA

The overseas work of the Order now includes three Houses—soon to be four—in West Africa, and two in the Union of South Africa and two in Southern Rhodesia.

In West Africa, the first three Sisters began work in October 1926 at Cape Coast in the Diocese of Accra, taking charge of a boarding school for African girls, henceforth to be known as the School of Our Lady and St. Monica.

Much has happened in the thirty years since that first beginning. In the country as a whole there have been undreamt-of developments in every sphere of life and work and not least in Education. Consequently there has been expansion in the work of the Order. There are now seventeen Sisters working in the country. There is work awaiting for twice that number, without counting the proposed new House in the Northern Region of Ghana where the Anglican Church has been working for the past year.

The Boarding School was transferred in 1930 from Cape Coast to Mampong in Ashanti, and that has now grown into an ever-expanding educational settlement. In addition to the original Primary Boarding School it has a Secondary Boarding School, a Teacher Training College, an Infant-Junior Day School drawing children from Mampong town and the neighbouring villages. There is also Medical work, centred round a Maternity Hospital, with training courses for African nurses. There are eleven Sisters here, one of them African; two chaplains, one English and one African including also a large staff of secular helpers, both men and women, English and African, there are nearly six hundred people resident on the Compound.

The Day schools, on the Coast, at Accra and Cape Coast, have almost doubled their numbers in recent years, as has also the Teacher Training College at Mampong. All missionaries are doing their best to assist the National Government in its ambitious programme of "Education for All". This means that the Sisters have about 1,500 pupils and students under their care.

To the Secondary School, originally built for 120 but with new buildings continually added, girls come from all over the country, on the results of the "Common Entrance Examination". It is a national examination which forms the basis of admission into all recognized and assisted schools.

THE TRAINING COLLEGE

The Training College now has to run two courses, the original four-year course for Certificate A, and the new two-year course for Certificate B in order to meet the increased demand for teachers for the many new schools.

Here, too, as in the Secondary School, the students come from all over the country. The following list will give some idea of the difficulty of training teachers for schools throughout all regions of the country with their many differing languages. There were in the College in 1956, 63 Ashantis, 52 Gas, 40 Fantis, 9 Ewes, 6 Krobos, 6 Nzimas, and 2 Lagocians; and of these 149 were Anglicans, 13 Presbyterians, 11 Methodists, 2 A.M.E. Zion, 1 Roman Catholic and 1 Salvation Army!

The Schools and Training College are an integral part of the educational system of the country. There has always been the closest co-operation between the Education Department and the Missionary bodies—we cannot express too highly our gratitude for this fact. That relationship is maintained under the new National Government, although of course there are changes of all kinds. The process of Africanization goes steadily on, but for the present the National Government is glad to have the assistance of English graduate teachers and the grants and salaries are very generous. More teachers on the secular staff are urgently needed: it is surprising that with such good conditions more people are not attracted to a young country so full of possibilities. The climate is by no means unhealthy. The people are delightful to deal with and life is always exhilarating.

To the Christian Church at home the challenge is a very urgent one. Islam is actively propagandist. Materialism, which always follows in the train of advancing civilization, is taking the place of that consciousness of the unseen spiritual world and of man's obligations to that world, which used to be so striking a characteristic of the people of this country.

It is the urgent aim of all missionaries, while there is yet time, to bring all those with whom they come in contact into a living and vital union with Our Lord in the worshipping life of the Church so that they may build up a strong Christian nation and Ghana may bring its rich treasure into the Kingdom of Christ.

MAMPONG MATERNITY HOSPITAL

The Hospital was opened on Ascension Day, 29 May, 1954, after about six years' work in very primitive conditions. The hospital, built and subsidized by the Government, is well equipped. It comprises a large out-patients' department, lying-in and isolation wards, up-to-date theatre and labour units, a laundry, comfortable staff accommodation, and also lecture and study rooms for the nurses.

It is a twenty-five-bedded Maternity Hospital. Ante-natal clinics are held at the hospital twice a week, and also once a fortnight in several neighbouring villages. Patients come to the hospital from very distant villages, 800 being admitted during last year.

An Infant-welfare Clinic is held at the hospital every week. The mothers are rather slow in bringing their children for regular weighing and examination. But it is gratifying to find that the infants are now usually brought to the hospital as soon as they begin to be ill. In the old days the relatives had usually done their worst, including drastic fetish treatment, before the children were brought. One woman walked for three days over the "Afram plains" to bring her sick baby for treatment.

Prayers are said in the wards morning and evening, and a service is held

on Sundays. The African Chaplain of the school takes services for the out-patients.

The staff includes a doctor and six qualified midwives and there are eighteen pupil nurses in training.

The course takes three years, at the end of which the pupils take the Central Midwives Board examination. All the pupils are bonded for three years and they are already being placed in the villages of Ashanti, as "Domiciliary Midwives". This is a new experiment in the country, to enable the mothers to have their babies in their own homes. The nurse-midwife lives in the village, and visits the home daily, working under the supervision of the Sisters at Mampong.

MOTHERS' UNION

The Mothers' Union made a false start in the early days when a large and flourishing Women's Association adopted the name without realizing that the majority being married by "Native Custom" but not by the Sacrament of Christian marriage, were ineligible for membership. However, a small number were admitted to full membership of the Mothers' Union in Cape Coast, and a similar number formed the nucleus at Holy Trinity, Accra in 1937. For a few years these two Branches carried on a struggling existence.

In 1944, with the help of an increased grant from M.U. Headquarters it became possible to set aside a full-time worker. As a result of personal visiting there came signs of new life. In 1947, there were seven Branches in the Diocese, and by 1955 this number was increased to fourteen, with a membership of 235.

From the point of numbers, this may seem—and is—slow growth in almost twenty years. But there are evidences of a change of outlook, and a growing realization of what Christian home life really means. With it, there is a most promising sense of responsibility towards the rising generation and towards women who are not yet conscious of the Christian standard of marriage. This has shown itself in the social activities of the Branches. These include not only visits to hospitals, leper settlements, remand home, homes for children and the aged, etc.; but also talks given by Members to the senior girls in Mission schools, St. Monica's Training College, and to groups of illiterate women.

Mrs. Nancy Yalley, widow of one of the pioneer priests of the Diocese, who is part-time Mothers' Union Worker has also groups of illiterate women whom she is instructing in the Faith and practice of Christian life. The fact that 150 copies of the Mothers' Union Journal have been taken during the year, and that fifteen Links have been formed, is an indication of a growing consciousness of the Mothers' Union as a world-wide organization.

Perhaps the most important development during recent years is the holding of an Annual Retreat and Conference in the Convent of Our Lady and St. Monica, Mampong, Ashanti. This was started in 1950, when the idea was enthusiastically welcomed, but only two Mothers actually came. But each succeeding year has seen a promising increase, and 1955 twenty-seven members representing eight of the thirteen Branches, came for a whole week, which included a Conference, an outing, and visits to

the villages where the Sisters do evangelistic work, as well as a three-day retreat. In 1957 this Retreat and Conference was held at Winneba on the coast, with a still more ambitious programme.

These Conferences show not only how very capable the Members are, with a real power of initiative, but they reveal also a readiness to accept responsibility for extending to women outside the Mothers' Union the teaching on the Sacramental life which is shared by the Members. Quarterly Quiet Afternoons which are much appreciated are a means of extending the influences of the Retreat, and also of uniting the Branches.

OTHER ACTIVITIES OF THE SISTERS

Confirmation classes are taken in all our schools in co-operation with the parish priests in Accra and Cape Coast and the Chaplains at Mampong. Even villages are visited each Sunday in the Mampong district, and the Training College students co-operate with the Sisters in taking services, Sunday Schools, Baptism and Confirmation classes. At Mampong the Sisters are also responsible for the Leper Clinic where from 75-78 patients come to be treated every week. Womens' classes have been begun in two of the neighbouring villages by one of the Sisters from the Hospital.

In Accra the Sisters work with the Society of the Friends of Lepers and are on the Child Care Committee and on the Christian Council. One Sister who had served on the Ashanti Regional Committee of the Christian Council since its inauguration was, in 1956, chosen as its chairman. In the Educational field the Sisters serve on the Conference for the Headmasters and Headmistresses of Secondary Schools, and on the Regional Conference of Principals of Training Colleges in Ashanti.

SOUTH AND CENTRAL AFRICA

Early in 1951 the Order made its first venture to the Union of South Africa to teach in the co-educational Training College, Secondary School and Industrial School for Africans at Grace Dieu, near Pietersburg, and also to take charge of the girls' hostel. This Mission, which has been in existence for fifty years, is in the diocese of Pretoria. It lies in the heart of the veldt on the edge of a Native Reserve, where Africans, living in wretched mud huts, overgraze the land with their few cattle and try to grow mealies in the dry and almost barren soil. The majority of students at Grace Dieu, however, come from farther afield, chiefly from Pretoria and Johannesburg.

A year later the Community was asked by the Mirfield Fathers to take up similar work in their Secondary School at Rosettenville, Johannesburg. Here, of course, the work brought the Sisters into contact with the lives of the city-dwelling Africans in their squalid locations and townships and made them far more conscious of the crying injustices of apartheid.

Under the Nationalist Government the situation throughout the Union with regard to African education has been very precarious for some years, so in 1954 the Mirfield Fathers decided to close St. Peter's School, Rosettenville. At the same time the decision was made to close the Training College at Grace Dieu rather than hand it over to the Government. Permission was given, however, to continue running the Secondary School as a private concern if the Order could raise the necessary

funds. There have been many ups and downs since then, but the school still carries on. Though the threatening clouds remain, it is the earnest prayer of the Community that this school may continue to serve the Africans. At present there are five Sisters working here.

In 1956 it was with great joy that the Sisters received the invitation to take over the care of St. Benedict's Retreat and Conference House, Rosettenville, which is used by both Europeans and Africans, for in this way the connection with the C.R. Fathers in Johannesburg has not been broken. Also it has made it possible to continue the Mothers' Union and Evangelistic work amongst Africans in Johannesburg.

One Sister spends two afternoons and one evening every week in the Baragwanath Hospital for non-Europeans in Johannesburg. Her main concern is for the spiritual welfare of the nurses for whom she conducts Confirmation classes, and she visits them in the wards.

In Southern Rhodesia there is a much happier and more hopeful picture. The Sisters began working with the C.R. Fathers in 1951 at St. Augustine's Mission, Penhalonga, a spot which is described by all who go there as the most beautiful place in the world! High up amidst the "blue" mountains, which are a feature of Southern Africa, the mission buildings, grouped around the large beautiful Church, may be seen for many miles. Here again are co-educational Primary and Secondary Schools and a Teachers' Training College. The Sisters teach in every department and have the care of St. Monica's Hostel which houses the girls. They are also responsible for a small Community for African women which was founded more than twenty years ago by Father Baker, C.R., and for a clinic which ministers to the needs of sick folk from a very large surrounding area.

This year, 1958, has seen the opening of yet another Branch House in Southern Rhodesia, in an already existing educational Mission at Daromombe, which is about 200 miles from Penhalonga, again in very beautiful country. The Sisters, here again, are teaching in the Training College and Primary School and are responsible for the girls' hostel.

And, as in West Africa, there are opportunities of work for twice the number of Sisters, and many are the requests received by the Prioress to establish yet another House.

Truly "the fields are white unto harvest—
 pray ye therefore the Lord of the harvest
 that He will send forth labourers into
 His harvest."

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